

The Manifesto.

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VOL. XIV.

MARCH, 1884.

No. 3.

AURICULAR CONFESSION.

OLIVER C. HAMPTON.

"HE that confesseth and forsaketh his sins shall find mercy, but he that covereth them shall not prosper."—*Solomon*.
 "If we are faithful to confess our sins, He is faithful to forgive us our sins and to cleanse us from all unrighteousness."
1 John, i., 9. Hardly anything seems to create greater uneasiness and dismay in man, than the idea of confessing his sins in the hearing of his fellow man. But perhaps no one ever honestly tried the experiment, without finding a wonderful releasement from the burden of his sins, and a feeling of at-one-ment with God, to which before, he was an entire stranger. When this burden of sin is rolled off and his mind is tranquil, he is in an excellent condition to begin life anew and to commence the work of

repentance, by leaving off, and traveling away from sin, and wrong of every kind.

At this important crisis in his life, he can form many serious and good resolutions to correct all sinful habits, into which he has ignorantly or willfully fallen, and lay out more virtuous paths for his feet to walk, in which to find greater peace and consolation, and live in reconciliation with both God and man. Let me assure any one who has never tried it, that whether he fully understands the fact or not, he will find himself forgiven and fully absolved from all guilt and self-condemnation, after sincerely confessing all his sins to some one appointed to hear him, and a calm sheltering feeling of security and acceptance with God, which will be more abiding and yield him more inward comfort than any previous, religious exercise of his life.

Many have tried it and all have testi-

fied to this, who have been truly honest and sincere. The deep stains of memory are erased from the tablet of conscience and the spirit left in a free, released condition, to enjoy the beatitudes of a holy life and the blessedness of well doing. This confession of all known sin, has always been considered the stepping stone into the Temple of Holiness and eternal progress, to higher and higher blessedness and perfection here and hereafter.

Believers have always judged of the prosperity of souls setting out in the gospel by this criterion of confession. If done in uprightness and sincerity the safe travel and peaceful journey of the penitent, is pretty safely calculated upon; if otherwise, there is almost if not quite a certainty of failure. The only hope remaining, consists in the contingency that the superficial novitiate may come up to a time, in the progress of his or her experience, when after-convictions may lead to the necessary confession—and the soul may at last find a true joining to the Church, and an abiding home in the fold of Christ. All ecclesiastic history, up to the days of the Protestant Reformation, abounds in facts going to show, that auricular confession was among the sacred obligations of all, or at least a large majority of past popular systems of Religion;—as witness the Brahmins, Budhists, Hierophants of Egypt—the Essenes, Jews and Catholics. Even the Puseyites, though a Protestant sect, have adopted the practice and acknowledged to having found great peace and comfort as well as spiritual edification and benefit therefrom.

Therefore, dear friends, Brethren and Sisters in and out of Zion, let us all be encouraged from the testimony and ex-

perience of these bright clouds of witness, and still more from the direct inspirations and revelations from Heaven through the medium of our Holy Savior and our blessed Mother Ann, to solemnly and sincerely confess all our sins in the sacred Order of God, thereby securing the spiritual boon and blessing of our Heavenly Father and Mother;—planting our souls on the Rock of Eternal Ages against which “the gates of Hell can never prevail.”

It is so sweet to lie down at night, and know ourselves to be in a state of perfect peace with God and all men, that if we are called away before the morning dawn, we are perfectly ready to depart, and be at rest with the angels and “spirits of just men and women made perfect through sufferings;” the very same ordeal we ourselves have passed through that all our sins have gone before hand into the judgment, and have been sent into the land uninhabited, no more to be remembered against us forever.

Let us try this, first of all experiments, in the upward journey into higher and holier conditions, viz; confessing and forsaking all known sin, and see if we cannot exclaim with the rapt seraph whom John the Divine saw and heard on Patmos, “Now has come salvation and the kingdom of our God and the power of his Christ, for the accuser of the Brethren, He who ceased not to accuse them day and night is cast down.” What is it that “accuseth day and night,” unless it is a conscience wearied and loaded with sin and from which there is no rest or peace. In this good gift of confessing and forsaking sin, is a certain and sure asylum from all these painful scenes of self condemnation and despair, and let all who will, come and be released and forever blest.

Union Village, Ohio.

RELIGION and SCIENCE.

HARVEY L. RABE.

I WISH to call your attention to this subject. Some writers base pure religion on a knowledge of the sciences. Not satisfied with the seven sciences of the ancients, given us nearly seven times seven to be comprehended and unfolded to the senses in order to form in us the bases of pure and abiding religion; thus making true religion impossible to the human race, for no mortal can master them all so as to have "the combined effect of these unfolded powers, in these grand departments of our being, on which to form the basis to sustain the temple of pure and abiding religion" (!) But none of them, nor all of them combined, can give internal religious light. It was St. Chrysostom who said we should study philosophy in order to be able to condemn it, but I do not agree with him, as all truth should be received and revered wherever found. The study of philosophy, logic, etc., enables us to meet those who stand on that ground, but a lifetime is insufficient for any one to master the occult sciences, though his years should outnumber those of Methuselah.

The simple one, the physical, so easily handled, still has doubts hanging over it after the labors of physiologists for thousands of years—so dark and obscure it still is, that none of them have been able to tell us with anything like a certainty what is the office or function of the milt, or spleen, in the human body, and if so simple a thing as this is beyond our reach would not the man be a maniac who would undertake to master them all in 100 years? The same may be said of nearly all the divisions and

subdivisions presented to us. Better it would be never to have learned our a, b, abs, than to endanger the intellect in such a strife. Yet I would not be understood to undervalue a literary education. All that is said on this subject may be well enough for the denizens of the underworld, as well as the religion based upon the sciences, as it is all theologica-moral, or a simple belief, without the corresponding works demanded by Christ, who said: "If any will come after me, let him deny himself and seek first the kingdom;" not seek first a collegiate education, but seek first the kingdom, and all necessary things (education included) will be given you.

It is unphilosophical to say that the sciences are illustrative of the objective and subjective worlds; in fact it is a contradiction, because the objective and subjective are not tactual—one is spiritual, the other material; and just as erroneous is it to use the words spiritual and intuitional as synonyms—spiritual pertains to the soul, touching not matter; intuitional is human instinct; differing from the animal in that it may reach the intangible as well as the tangible, while the animal reaches the tangible only. The intellect being a faculty, and not a system, is for objective and not subjective purposes; it takes cognizance of morality, but not of spirituality or religion only in an external sense, not in *essentia*. Morality is not religion. The external law may compel a man to be moral, but it cannot compel him to be religious. Environment and neighborly conditions may induce one to live morally who does not believe in a future life, but such one must be pronounced a moral man in the absence of every religious feeling.

Every word in a discourse should have a distinct signification and application to prevent misunderstanding. Then what are spirit and intellect? To speak philosophically and truly, the spirit is an entity, the ego, the inner and real person, the subjective *me*, in which the intellect is not seated. The intellect is not an entity, but a faculty seated in the brain of the objective "*me*," which is only a little bark for the spirit to guide on the ocean of life. The intellect perceives by brain power, while the spirit perceives by the unfolding power of God in the soul. The province of the intellect is to judge, to know, to invent—look into and see to the fitting and fitness of material things. The province of the spirit is to scan the motive of the fitting, but not to judge of the material fitness. Thus we see their functions are as different and distinct as things can be, and the one cannot be made to do the work of the other. And every one who does not go behind nor beyond the intellect is to all intents and purposes a materialist and knows nothing about pure, spiritual religion; for practical religion is obedience to the inward monitor. When this speaks, saying: Think or think not on this or that, speak or speak not, do or do not, then pause, give heed—listen not to passion, but obey, for it is the voice of the infinite God in the soul who cometh quickly, whose reward is with Him to give to every man according as his works shall be. (Rev. xxii., 12.)

But I am still asked; If the intellect does not aid the spirit, why do you preach? Or why are books written? The intellect must perceive the truth or falsehood of what is spoken or written. Answer—All that ever may or ever can be spoken or written to be effective must

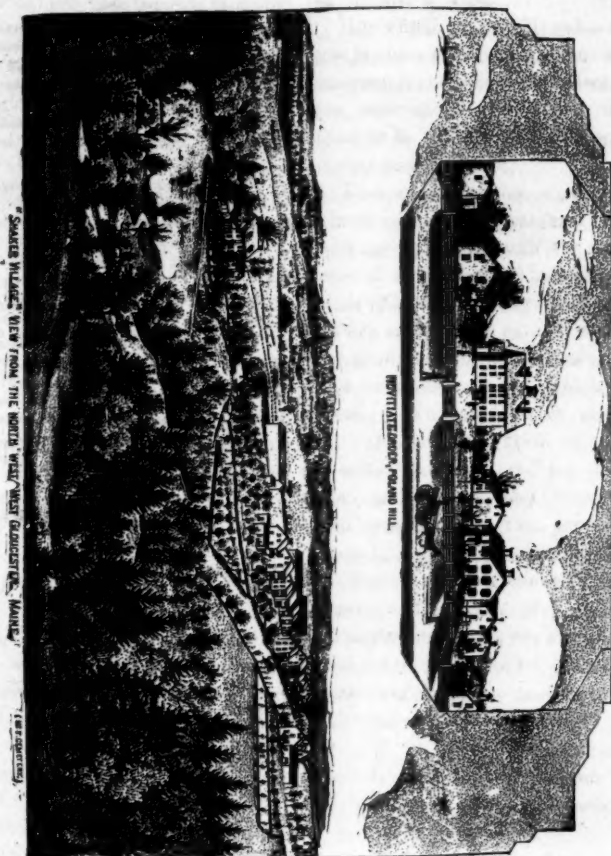
meet in harmonious rapport with the inner spiritual unfolding, or it will pass as so much idle wind. How many millions hear and see incontrovertible truths who honestly see no necessity of their application to themselves. So the light without and the light within must harmonize or all preaching is vain. Thus I think the functions of the two are made plain. If we look within, the spirit speaks; if we look without, the intellect responds; and it is in this way the world strove to get religion and failed, until the illiterate Jesus, from teachings within, "brought life and immortality to light" and introduced to the scientific world and world at large the only true, pure and abiding religion the world ever saw or ever will see; and it is worthy of remark that he selected no followers from the scientific circles, nor courted nor recommended science in any shape, for the simple reason that the sciences do not contain one iota of spiritual and pure religion. The same has now been re-introduced to the world by an illiterate woman, Ann Lee, and I doubt not but all Zion would be far better off to-day having in possession their spirit with the absence of all literary education than to be master of all the sciences, with their spirits and example ignored.

(TO BE CONTINUED.)

SPRING.

ONLY one Spring in human life
Where brightest pleasures seem to flow;
But earth hath Springs as new and rife
With beauty now as long ago.—M. W.
Canterbury, N. H.

It is impossible to maintain an organized form of society based on the fitness of things, without rules of life.—D. F.



The first of these is the fact that the Mexican people are not yet fully organized. They are still in a state of anarchy, and the government is not yet able to enforce its laws. The second is the fact that the Mexican people are not yet fully united. They are still divided into many different groups, and the government is not yet able to bring them together. The third is the fact that the Mexican people are not yet fully educated. They are still in a state of ignorance, and the government is not yet able to provide them with the education they need.



The fourth is the fact that the Mexican people are not yet fully free. They are still under the control of a few powerful men, and the government is not yet able to give them the freedom they deserve. The fifth is the fact that the Mexican people are not yet fully happy. They are still in a state of poverty and suffering, and the government is not yet able to provide them with the happiness they need.

[These verses brother Gideon asked to have read after he had passed away, for said he, "I shall want to be remembered; I have ever loved this precious saving gospel. If my words can do but little good, they will do no harm."—G.]

TESTIMONY OF AGE.

GIDEON TURNER.

Those youthful days which God did lend to me
To be prepared for age, are gone, I see;
Now age with much infirmity appears,—
A few turns more will finish out my years.
My eyesight, memory and hearing fails,
And weakness o'er my natural frame prevails,
This native body to the dust will go,
Which is a fact that every one must know.
But though my days so swiftly glide along,
Yet in my faith, in spirit, I am strong;
In my declining years I plainly see
There's still a precious gift of God for me.
The ways of God are equal, just and true,
To faithful souls it is forever new;
Both old and young may share the heavenly prize
If they are patient, humble, meek and wise.
The work of God has been my soul's delight,
Fifty four years I've striven with strength and might
To keep the gospel in its purity,
Which was the gift that Mother gave to me,
And in return, as Mother often said,
My soul has thrived on pure and living bread,
And though this body turns again to earth
My soul will sing the songs of joy and mirth.
Mt. Lebanon, N. Y.

APPRECIATIVE.

JANE CROOKER.

WHILE perusing the varied expressions of faith and sincerity contained in the Manifesto, we are pleasantly reminded of a dearly loved circle of gospel friends with many of whom, we have been privileged to become personally acquainted. Others we have learned to love by their kindly jottings in our paper.

We are reminded of one contribution entitled "Soul Travel" in February No. 1882, that deeply impressed our mind, and led us to ask, What are we doing that shall help to build and sustain the God-like, heavenly home that was predicted and so earnestly prayed for in those beautiful sentiments?

We need to awaken to the necessities of the day and pledge our lives anew to sustain the principle of gospel truth and purity which give impetus to every "soul traveler" and are the foundation-stones of the city of God.

Henceforth we will cultivate with greater care the Christ-Life in our hearts; encourage and stimulate all with whom we associate; give more time and thought to soul-growth than to earthly claims and pleasures.

That ideal condition of heavenly happiness will never be attained unless we willingly pass through the testing furnace of self-denial and humiliation which shall effectually subjugate all selfish interests and narrow partial relations for the attainment of that element of purity and boundless charity which the soul loves. We could never rest satisfied with the untiring efforts of others, to "sustain the structure" but may we emulate and pattern their labors of love and sympathy for the good of other souls by adding our mite of influence.

While we so bountifully share the protection and blessing of a religious association, may we give freely of the best and purest gifts that we are capable of bestowing, for,

"We want our names written
In letters of fine gold,
Among the pure in spirit
With the Lamb of God enrolled.

We want our souls' possessions
In the gifts of God, for where
Are centered our affections,
We find our interests are."
Canterbury, N. H.

PRAYER.

FORGET to give my thanks to God,
In humble attitude or word?
Nay, rather let me lose the thought
Of all the worldly life hath sought.—M.W.

PIONEERS OF THE WESTERN RESERVE. NO 2.

[Notes referring to the Shakers of North Union, Ohio, as published by HARVEY RICE in a work entitled, *Pioneers of the Western Reserve*. Some explanatory remarks are added by J. S. PRISCOTT, a member of the Society of North Union.]

The civil authorities interfered and committed her to prison. While thus imprisoned, she alleged that she saw in the night-time a vision of Christ standing before her, and that he became one with her in form and in spirit. When released from prison she announced herself as the "Bride of the Lamb." This provoked a popular storm of jeers and ridicule, with attempts at personal violence. Her fears induced her, with seven of her disciples, to emigrate to America.* They pitched their tent in the wilderness near Albany, N. Y. This occurred about the year 1775.

Here her name and fame went abroad; and in the course of a few years hundreds of American converts adopted her faith, and a society was established at New Lebanon, N. Y. She was suspected by politicians of being a British spy, and in 1780 was imprisoned for some time at Poughkeepsie, but was soon released.

She announced that she should not die, †

*It was not persecutions alone but by a special revelation she had, that induced her and all who chose to accompany her, to emigrate to America, where further tidings awaited them.

Ann Lee was born a medium. She had heavenly visions; saw and talked with angels from her childhood, and probably, would never have entered the married state, if she had not lost her mother while young, and being over-persuaded by her natural kindred, to do so, contrary to her early convictions, and remonstrances against it, but she had human nature, like all other women. She was heard to say there was enough to people the earth without those who had conscientious scruples against it.

† "For in the day that thou eatest thereof, thou shalt surely die." Genesis, ii., 17. "In Adam all die," the same death which he died, who do the same works, and this same death reigned from Adam to Moses, and from Moses to Christ, and from Christ down to the present day, and does still reign; See Ephesians, ii., 1. This was the death that Ann Lee alluded to when she said, she "should not die." It was her soul, and not her body, and she never did die, nor any of her true followers, the death of Adam, after they were resurrected in Christ. "Neither can they die any more." See Luke xx., 36, and, as was the death in Adam, so, also is the resurrection in Christ, spiritual i. e. the soul, and not the

body, hence, there can be no other resurrection than that which is spiritual. Because "In Christ shall all be made alive," and that life is eternal. She never taught any other doctrine than the death of the human body, without its ever being resurrected or translated.

but would at the close of her mission be suddenly translated to heaven, like Enoch and Elijah. Her followers believed this. Yet she did die at Watervliet, near Albany, Sept. 8, 1784. Still her adherents earnestly insist that this was not real death, but a miraculous transfiguration and ascension. It is certain, however, that her doctrines have survived her and seem destined never to die.

It cannot be doubted that Ann Lee was a remarkable personage, a religious enthusiast as earnest as irrepressible. She taught doctrines which her followers have somewhat modified since her death. They now hold, that in going into union, they die to the world, and enter upon a millennial life; and that death, when it does come, is but a change of form, or transfiguration, and a re-union with purified saints in heaven; and that earth is heaven. They say that those who have passed out of sight are still in union with them on earth. They also assert that the advent of Mother Ann was the second advent of Christ in the form of a woman, and that the God-head consists of the Mother-hood as well as the Father-hood of God. In other words, God is dual, both male and female.

(TO BE CONTINUED.)

MY SHAKER HOME.

JOSEPH E. RHODES.

EMBOSOMED mid the purple vine,
Close by a lucid, cooling stream,
Sweet flowerets round my casements twine
Kiss'd by the morning's sunny beam.
Adown the mead the lowing herd,
And in the brook the minnows play,
While from each tree, some happy bird
Pours forth its joyous roundelay;
The towering elms like guardians stand,
And woo me to their cool retreat;
Ten thousand flowers bedeck the land,
And fill the air with perfume sweet.

body, hence, there can be no other resurrection than that which is spiritual. Because "In Christ shall all be made alive," and that life is eternal. She never taught any other doctrine than the death of the human body, without its ever being resurrected or translated.

'Tis here my wanderings all shall end,
 Contented, I no more will roam;
 But pray as thus my knees I bend,
 God bless our happy Shaker home.
 'Tis not because that home is fair,
 And all my wants are well supplied,—
 A nobler feeling binds me here,
 'Tis love refined and purified.
 The love of God most justly due
 Calls forth my warmest songs of praise,
 And as myself my neighbor too
 Must share with me that love always.
 O heaven-born love! thy holy bliss
 The carnal mind can never know;
 Who find the sweetness cannot miss
 The earthly joys that come and go.
 'Tis this we call the second birth
 Thus to be filled with heavenly love,
 It breaks the ties which bind to earth,
 And trains our souls for homes above.
 Angel of love, outspread thy wing,
 And may our numbers soon increase
 By those who come God's praise to sing,
 And join our home of love and peace.
Shirley, Mass.

"Whatsoever thy Hand findeth to do,
 do it with thy Might."

AGNES E. NEWTON.

ONE by one the golden moments of our lives are passing, each having its portion of duty to be performed; which if neglected will remain forever undone. Regret and repentance, however deeply felt, cannot atone for past neglect. The faithfulness of to-day, simply meets the demand of the present.

Amid the multiplicity of earthly cares, the hurry and bustle of daily life, we often lose sight of the injunction,

"One by one life's duties wait thee
 Let thy whole strength go to each."

Unmindful of some essential duties, in point of Christian discipline, we give to those of a non-spiritual character more time and attention than is rightfully their due.

The seasons devoted to prayer should claim our undivided attention, our whole strength, so to speak, should be given in the petition for divine guidance, which we present at the throne of the Eternal; but how often do temporal calls and selfish interests engage the mind, even when the attitude of prayer is assumed.

It is well to bear in mind, in the minor duties of life, that whatever is worth doing at all, is worth doing well. Concentration of thought to the subject, or duty at hand, when guided by a religious principle, brings the most satisfactory results; writing "Holiness unto the Lord," upon each act of our lives; making perfect, "even as our Father in heaven is perfect."

Canterbury, N. H.

COMMON SENSE.

ALFRED E. DOYLE.

TRULY there is nothing like it, either in quality or value. It is the golden key that unlocks and delivers to our keeping the hidden riches of rational growth and development; brings us into harmony with the world about us, giving us to see the necessity of adapting ourselves thereto to secure those nice adjustments so essential to our welfare, without which the most brilliant genius, the most profound learning, prove only a flame to burn or a light to blind the possessor.

Holiness might be written to illustrate and confirm the foregoing and still leave much unsaid. However as our observation is confined to the common-places of every-day life, a few disjointed thoughts on the subject from a fellow-worker might not be out of place.

We are all so alike and yet so differ-

ent, still the pursuit of happiness, present or future, is the aim of all although the means to attain that end differ ever so widely; some have the will and knowledge to adapt the proper means to the end that others have not, and do not, is evident.

Life is a many-sided problem with many phases; of the dark side we know but little and that only by hear-say; from even the relation of which the sensitive nature must shriek with horror, where vice stripped of every covering stands revealed in all its frightful ugliness, like "The pestilence that walketh in darkness and slayeth at noonday," drawing in its train, crime, want and woe. Much has been done to remedy these evils but the great work of removing the cause remains.

How the feelings of all lovers of our common kind must go out toward the innocent helpless youth and childhood born and growing up in these surroundings; nothing short of a miracle can save even one from destruction.

Who shall judge these justly? Where is found the wise perception, the skillful hand, that shall lay hold of the twisted, gnarled and knotted tree of Nature, in all its branches producing a healthy, graceful growth? Our faith in the right leads us to believe all good possible in time. Who has not at times prayed as one of old "Come, Lord, come quickly!" In all and through all let us not be unmindful that, "To whom much is given much will be required."

The more we are led to observe the peculiarities of individual character, the more we are convinced of the all powerful influence, early surroundings have and always will have, in moulding the mind and shaping its course, drawn

in as it were with the first breath of life becoming stronger than any process of reasoning, and by a still more subtle power even beyond this world.

A certain eminent physician once said, the reason why most people die of disease was because the doctor was not called in time, adding that the right time was about a hundred years before the patient was born. This is more truth than jest; we may go still further by saying the same rule applies as well to the mental and moral disposition, the hurtful tendencies of each to be considered as a form of disease to be studied with a view of discovering the cause and if possible, applying the rational cure.

To this end let the gospel of Common Sense have "free course to run and be glorified," teaching that Purity, Love and Peace are the only enduring riches here and hereafter, to gain which we have only to cast out Selfishness and its kindred evils, the old man with his deeds. We are of necessity and by nature compelled to associate in our various callings and conditions of life; seeing it is so, it becomes us to turn it to the best account for comparison, discipline and development. Sometimes we may think if we but had a little world of our own, secure from the intrusion of our fellows or only those of our own choosing, we might lead lives above reproach; perhaps so, but such a scheme is, and must ever remain impracticable.

It is not possible however free we may live from fault, to wholly escape censure and adverse criticism, even from our best friends, much more from the majority who are at least indifferent to our interests as perhaps a few who are hostile; in all cases if we can rely on the conscious rectitude of our intentions we

shall triumph over all such trifles and be thankful for the experience thus gained through trial.

However much we might wish to, we cannot shield even our nearest and dearest from all the trials and temptations of life; it may be in the wisdom of an over-ruling Providence to have it so.

It is for each one after reaching years of understanding to take up the burden of life where others have laid it down, and learn wisdom through suffering; happy are they who hearken to good counsel and profit thereby; still more so such as have a conscience quickened by spiritual discernment to judge rightly, united with a firm self-reliance in the right. These are they of whom it is written—"The kingdom of Heaven by violence is taken."

If we labor for a spirit of contentment, count over the many blessings we have daily, we shall thereby develop the highest type of Common Sense receiving new and higher views of life, and each day have cause to be thankful "that our lines have been cast in pleasant places."

Watervliet, Ohio.

BIBLICAL. NO. 2.

BY H. C. BLINN.

In the revision of the New Testament, several changes have been made that are well worthy of a careful perusal. All would wish to use the best word and especially one that may be clearly defined according to our present understanding.

Wherever the term Holy Ghost occurs, it should be changed to Holy Spirit; as Matt. iii., 11. "He shall baptize you with the Holy Ghost, (Holy Spirit) and with fire."

A decided improvement is also made in other places and the reader or speaker can now have a choice of words.

For	devil,	read	demon.
"	damnation,	"	condemnation.
"	judgment,	"	justice.
"	tempting,	"	trying.
"	hell,	"	hades.
"	miracles,	"	signs.
"	Master,	"	Teacher.

It is really curious to note the large number of variations and alterations that have been made, both by the addition and the erasure of words and sentences. Nearly every chapter, throughout the whole New Testament, has been more or less changed.

It had become pretty thoroughly riveted in the minds of all Protestant denominations that the book was written by direct inspiration from God, and hence not one word could be changed or erased without committing a very great trespass against the Holy Spirit.

Some have even maintained that every word from the first of Genesis to the last of Revelation was the work of full inspiration of God, and in proof of this referred to 2 Tim. iii., 16. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

This the revisers have thought best to change and it now reads, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

No one would suppose that the christian revisers took much burden on account of these traditions, when we see the thorough pruning which they have given to some of the passages, as Matt. iv., 24. "And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." This verse now reads, "And the report of him went forth into all Syria; and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons and epileptic and palsied; and he healed them."

As might be expected the text is very much improved, and yet all that is essential to a correct understanding is retained. In the sixth chapter, ninth verse they have changed,

"children of God" to "sons of God." We prefer the old form as that included both sons and daughters, while the revised text has the masculine, dominating sense which so thoroughly fills the old Testament.

In Matt. v., 22, two essential changes are made. "Whosoever is angry with his brother without a cause shall be in danger of the judgment." Those who wrote the Testament for King James in 1611, took the liberty to add a few words as a palliation to their own consciences. They probably wanted the scriptures to sanction their anger and hatred toward their brethren, and so added to the text,—“without a cause,” which would make their inquisitions and persecutions, justifiable.

Those who say,—“Thou fool, shall be in danger of hell fire,” but we must now think that he will be in danger of the Gehenna of fire, or of being cast into the valley of Hinnom, a place near the city of Jerusalem where “all refuse of the city was cast, and where the combustible portions of that refuse were consumed by fire.”

Kitto says that “we are so little acquainted with the state in which we shall be hereafter, and with the nature of our future body, that no strictly, literal representation of punishment could be made intelligible to us.”

Matt. v., 44. “But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you.” More than one half of this verse, as good as it was, did not belong to the sayings of Jesus, and on this account is not in the revision. It now reads: “But I say unto you, Love your enemies, and pray for them that persecute you.”

The Lord's prayer, Matt. vi., has several changes, and now is in this form:—“Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in heaven so on earth. Give us this day our daily bread. And forgive us our debts, as we have also forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.” To lead us or bring us into temptation seems very much alike, and as though God did really intend to lead or bring us into places of temptation. There are other forms of trans-

lation which, for us, read better than the above. “Abandon us not, or give us not up unto temptation.”—*Shaker*.

“Abandon us not to trial, but preserve us from evil.”—*Emphatic Diaglott*.

Paul in 1 Cor. x., 13, says “There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.” To lead one into temptation and then provide a way for them to escape would seem rather tantalizing. In the epistle of James i., 14, the matter is fully and clearly stated, so that no one need be in doubt in regard to the source of temptations.

The closing words of the prayer; “For thine is the Kingdom and the power and the glory, forever, Amen.” are now thrown out as spurious. Dean Alford says they are not found in any of the most ancient Mss., and were not noticed by the Greek or Latin fathers. Shall we ask, Who inserted them?

(TO BE CONTINUED.)

CHARITY.

ELMIRA HILLSGROVE.

“Love thy neighbor as thyself.” What a wealth of happiness the fruit of this precept would bring!

Let us reduce it to the simple life of one in the household who is brought into daily association with some half dozen others of different ages and temperaments,—leaving out for a time the intermediate intercourse with nearly an hundred other associates, of ages ranging from seventy years, down even to the little children, all claiming a christian relationship. With these we profess to have given our life-interests.

Our covenant demands full consecration of time, talent, strength, aims, loves and hopes to the building up of the Christ-kingdom on earth, a church free

from all self-emulation. Now, to love every one as we love ourself, we apply the cross of Christ to our inherent likes and dislikes; instead of rejecting those personally unpleasant, and differing from our idea of loveliness, we take them into our heart's sympathy, and work, eat, talk, sing, pray, and share with them whatever good we have, all the while becoming less and less conscious of self-existence. We have ever with us our pattern, or lesson, the command to "Love thy neighbor as thyself," which conveys the idea, that, if true to our standard, we shall sacrifice for others as we would to attain the best for self. We need only ask the question, How should we feel under similar conditions,—to see this point of duty? We all wish to be forgiven of our errors, though we may tempt the spirit of charity, even beyond "seventy times seven;" yet we ask the favor, and urge that this charity should be unfailing with the saints. If this be right, then why not become saints ourselves?

There is no surer way to develop this character than to exercise the grace which we so frequently request. When we think others not quite so good as we would like to have them, if they exhibit some offensive quality of character from which we imagine ourselves quite far removed, let us call to memory the truth that "all sin is related," and so long as we are not without sin, we are neighbors.

Let us "Love our neighbor as ourself," and "Confess our faults one to another." The latter injunction frequently practiced will create love and charity, and has, in our experience, been a good agent to cast out the spirit of self-righteousness, and enabled us better to love our neighbor as ourself.

Canterbury, N. H.

PATIENCE.

REBECCA SHEPARD.

"In your patience possess ye your souls." These were the words spoken by our great Exemplar, and how needful it is to grow and cultivate this beautiful virtue. That we may more faithfully practice it, in our daily life, is our most earnest desire; that thereby we may be enabled to bear all things for Christ's sake and the gospel's. In order to do this, we must ever remember, there is a never-failing Fount from which the needy soul may draw with the full assurance of aid.

"He that cometh unto me, I will in no wise cast out." Again, "Ask and ye shall receive." All of these sayings were spoken to the disciples of Jesus, while He was yet with them; but no less for the guidance and comfort of the needy in the present day. Then shall we not strive to "Let patience have her perfect work." Very much of the christian character, we find embodied in this one gospel grace.

We have often queried whether one is entitled to the name of Christian when allowing the spirit of impatience to govern, or find a resting place in the heart. Beautiful indeed are those lives, wherein the gospel grace of gospel patience is fully exemplified.

Canterbury, N. H.

HATE vs. LOVE.

NANCY G. DANFORTH.

WHEN man first transgressed the laws of God, then came hatred and strife, and as men increased and multiplied on the earth, so also multiplied the elements of discord and enmity. Through these elements in man even God was judged to be cruel and vindictive, full of wrath and indignation.

Hence, during the early dispensation, we find God represented as being angry with the people when they sinned, and often times many lives were destroyed. Thus we read on, through all the pages

of the Old Testament and find no way of escape from the displeasures of a jealous God; even the last sentence ending "with a curse."

It is true, obedience to the law was always commanded under penalty of the wrath of God, but, as the power of obedience was lost in the first transgression, there must of necessity be some way found of restoring it. It seems that this never could be realized while man believed in a God having like passions with himself, subject to anger and hatred, for it is true no people can rise higher than their idea of God.

When, in the fullness of time, Christ was revealed, and the angels sang the glad song, "Glory to God in the highest; on earth peace and good will to man," then commenced a revolution in the minds of men, concerning the nature and attributes of God. Jesus himself declares that, "God is love," not hate, and they who live in the spirit of godliness, live in love and sweet communion of soul.

Our daily strife should be, would we be restored, or "redeemed from the powers of the fall," to live in that perfect love of God which will not permit us to look upon Him as an enemy filled with wrath at our short-comings. When we walk in humility, live holy, blameless lives, then we obey the injunction, "Fear God and keep his commandments," because we fear to grieve the beautiful spirit of love and tenderness which watches over us for our good.

It is not a servile fear, which would bid us perform some unjust or unreasonable act of penance. Love requires no sacrifice but of our own selfish natures, when we are inclined to grasp some pleasure or good at the expense of the

feelings of our companions, then we should control self and yield the coveted prize in favor of others.

By constant self-denial we finally obtain the victory over all lower, baser desires and rejoice in the reward of perfect love, not only to a few souls of our own kindred, but it is boundless as the universe and manifests itself in doing good to all mankind.

Canterbury, N. H.

[Contributed by Daniel Frazer.]
EVOLUTION.

At the recent meeting of the association for the advancement of Science, Dr. Dawson of Montreal, (the retiring president,) in reference to evolution said, "In geology nothing perishes. Heat may change clays into slates, and lime stones into marbles. And that the sudden incoming of life in varied forms baffled Biologists. And that the theories of evolution do not account for it. Suppose we start evolution with a number of organisms ready made; I ask, how can these have varied so as to give new species and genera? It is a singular illusion, that development should arise from spontaneous selection. One consideration stands in the way of the theories of Evolution. It is the remarkable fixity of leading types. Trace certain forms of life along their own line through stupendous vicissitudes and across geologic periods, and we find them substantially unchanged. The origin of whales, affords an example of the difficulties arising from referring existing forms to imaginary ancestors. A strong evolutionist candidly says, "I have questioned these gigantic sovereigns of the Tertiary oceans, and they leave us without a reply."

The Dr. adds, "the periods of rapid introduction of new forms of life, were not periods of struggle for existence, but of expansion; while the periods of struggle, were marked by extinction."

Another difficulty, is the inability of evolutionists to fill the gaps in the chain of being. Many lines of being, present a continuous

chain. On the other hand, the abrupt and simultaneous appearance of new types in many specific and generic forms over wide eras, obliges Evolutions to assumptions that Agassiz states, as being a mire of confusion.
—Selected.

WITH MIGHT AND MAIN.

STRIKE, when you strike, with might and main,
Pure force a crisis carries,
Whilst wavering strokes, when parley's vain,
The feeblest bulwark parries,
In every scheme some moments rise
That brook not of invasion.
No man nor boy e'er clutched his prize
Who trifled with occasion.

How oft we see a worthy mind,
With noble perseverance,
Plan, plot and toil, to scoffs resigned,
A hero in appearance.
And yet, when all the irons glow,
A call for resolution,
Faint, trembling, at the final blow,
And fail in execution.

To build an arch, the founder lays
O'er strong supports and braces,
With cautious touch through anxious days,
The granites in their places;
So nice that when the tops begin
To meet, a breath would blunder,
But when at last the keystone's in,
He knocks the props from under.

The General, o'er map and chart,
To plan a conflict, ranges
With anxious brooding mind and heart,
And thought that often changes.
But when the cannon's thunders lead
The battle's crimson story,
He must rush in with fearless speed
To win his meed of glory.

Use care and pains, weigh, shift and pinch
In getting matters ready,
But solid strength put in to clinch
And keep the rivet steady.
Then strike, when strike you must, my boy,
With might and main forever;
The crashing final blows destroy
The blocks that planned endeavor.
—Selected.

NEW YEAR'S COUNSEL.

Hope and trust; press on, brother,
Fear not what to-morrow has in store,
On pale regret shut fast the door,
Be thy look upward ever—

Press on, brother!

"Oh, my past!" Let go thy past!
Is it dark? Then turn thee to the light;
Mark your radiance flashing pure and white,
While fades thy gloomy memories fast—

Press on, brother!

"So weary!" Rest thee then from strife; [strain?
Why charge thy heart with things that starve and
Thou gettest heaviness with worldly gain,
Content makes sweet the humblest life—

Press on, brother!

"My duty!" Yes, do that well,
No more's required. Thou needest not yearn
For higher sphere. Zeal there will earn
Thy meed—and sound thy vict'ry's bell—

Press on, brother!

—H. S. D. in *Phæn. Journal*.

THE WORLD.

ANNA HEVIN.

O WORLD of vain amusements, false pleasures, deceitful showers, bitter poisons concealed in luring sweets, mere shadows of happiness, what charms have you for the immortal mind? what food for the starving, craving soul? what healing balm for the wounded heart? Bring all your glittering, precious gold, use all your skill—try all your boasted art, and can you save one frail mortal from the tomb? Nay! ye have a thousand instruments of death, a thousand means to quench the spark of life, but nothing to preserve the flame alive. And if this mortal body fare thus in thy hands, let not the immortal soul be trusted there.

Enfield, Conn.

Alms House Nov. 27, 1883.

GILES B. AVERY, RESPECTED FRIEND;—

I received your welcome letter Nov. 28, also a book. The books I received over two years ago were quite different; they were larger in size, had the picture of the Shaker Village on the cover but this answers the purpose, in speaking of the letter, etc. Now as to joining your community, it is for the

purpose of leading a religious a different and more quiet life which a confession would more fully develop. As for becoming one of your members for temporal support you misunderstood me all together; as how to get to your place, I am completely broke both in money and clothes, my clothes are very much the worse of wear. I owe nothing, my debts are all paid, and I am tired of this life of sin and crime which you meet with in the outside world. I have studied your book and it pleases me. If nothing happens I leave here on the 18 of December, my age is about 40 years, my height is about 5 feet 7 inches.

Your Friend Truly,

C. J. S.

Blackwells Island, N. Y.

P. S. Please answer.

Shakers, Albany Co., N. Y. Dec. 8, 1883.

DEAR FRIEND:—Your letter of 27th ult. has just reached us. Why so late, we do not know. Well, in this you tell us your purpose in wishing to join our community, is to better your life. This is very good. But, under your circumstances, the most proper way for you, is to begin to better your life in outside society.

You tell us you are "completely broken, both in money and clothes." Now our Community is *not* a pauper house! You should not once think of coming here as a vagrant, seeking some institution to clothe and feed you; if your constitution is broken, and your health destroyed by dissipation, or misfortunes you are not blamable for and could not avert, the most proper place for you is to remain where you are.

If able to work, and earn your living, your food and clothing, do not presume to come to any of our communities, until you toil and earn, and save, not drink your earnings, until you are able to buy and wear a good decent suit of clothes, be free from debt, and have money enough in your pocket to bear your expenses to New Orleans; and are free from all cutaneous corruptions. Then, if you feel ready to come to some one of our Communities, cleanly and handsomely clad, and willing and determined to bear your cross against a fleshly, corrupt, demoralizing

life, against drunkenness, laziness, and every kind of evil, you may come and we will give you a trial privilege.

But, do not, for one moment, think we are going to send you money to come here, and dress you decently, and support you when you get here, by your pretensions to desire to better your life, which, however, is a good desire, and we bless it; but prove to us this fact, by going to work, earning money, and clothing yourself decently. When a decent winter suit for a man can be got for \$12.00, or \$15.00, and a man working faithfully, if able to work, can earn from \$12.00 to \$25.00 per month, in common kinds of labor, there is no reasonable excuse for a man to go in rags; and, while there are rivers of water, and abundance of combs and brushes, there is no need of his going dirty, or slovenly!

Do not think to come to any of our Institutions under the supposition that we are so needy of members that we covet filth, and idleness; far from it.

Nay, clothe, and fit yourself for decent society, before you attempt to call on the Shakers, for a home!

We do not despise poverty, when it is an unavoidable condition and for such unfortunate the Alms house is the proper home; and we pay our share for its support.

Ours, is essentially a religious Institution; and its charities are administered to those toiling in the field of God's reform for human society; beginning, by confessing and forsaking all sin; and then being sober, industrious, and self-denying.

We love all mankind! Accept a share, and wake up; go to work, and do good.

Your true Friend,

Giles B. Avery.

[Contributed by Betsey Johnson.]

A THOUGHTLESS BOY PUNISHED.

"I shall never forget," remarked a friend of ours once, "an incident of childhood, by which I was taught to be careful not to wound the feelings of the unfortunate. A number of us school children were playing by the roadside, one Saturday afternoon, when the stage-coach drove up to the neighboring tav-

ern, and the passengers alighted. As usual, we gathered around to observe them. Among the number was an elderly gentleman with a cane, who got out with much difficulty, and, when on the ground, he walked with the most curious contortions. His feet turned one way, his knees another, and his whole body looked as though the different members were independent of each other, and every one was making motions to suit itself."

"I unthinkingly shouted, 'Look at old Rattle-Bones!' while the poor man turned his head, with an expression of pain which I can never forget. Just then to my surprise and extreme horror, my father came around the corner, and immediately stepping up to the stranger, shook his hand warmly, and assisted him to walk to our house, which was but a short distance.

"I could enjoy no more play that afternoon, and when teatime came I would gladly have hidden myself; but I knew it would be in vain, and so trembling went into the sitting room. To my great relief, the stranger did not recognize me, but remarked pleasantly to my father, as he introduced me:

"Such a fine boy is surely worth the saving!"

"How the words cut me to the quick! My father had often told me the story of a friend who plunged into the river to save me, as I was drowning, when an infant, and who in consequence of a cold then taken, had been made a cripple by inflammatory rheumatism; and this was the man I had made a butt of ridicule and a laughing stock for my companions!"

"I tell you boys and girls, I would give many dollars to have the memory of that event taken away. If ever you are tempted as I was, remember that, while no good comes of sport whereby the feelings of others are wounded, you may be laying up for yourselves painful recollections that will not leave you for a life time."—*Selected.*

MEN sneeringly remark that religion is for women. It is because Christianity appeals so truly to their innate purity that it finds more favor with the women than with the men—not from any difference of intellect.

Letter Box.

Shaker Village, N. H. Mar. 1884.

SISTER ASENATH:—My age is fourteen and a half years. I live with Br. Joseph Woods in the Church family of Shakers.

I attended school the past Winter and was in the first class in everything. My studies are Arithmetic, Reading, Physiology, Geography, Grammar and Drawing, I like them all very much. Bertie and I am in Fractions and shall soon be in Percentage, we expect to go through decimal fractions. I have had good lessons so far and shall try and continue them good.

Last Summer the boys each had a small piece of ground to plant and take care of. I planted on my piece, some corn, melons, beets, turnips and radishes; but the melons did not do very well so I destroyed them and planted some buckwheat in their place; but I planted it too late so it did not come to anything; my corn was very good, I planted about a pint and got about four bushels.

The kinds of work I like to do best are carpentering, tinkering, and pipe-fitting.

I feel very grateful to you for the good care you take of my clothes and also for your teaching me to write well. I am glad to have some one to take such good care of me, for I have not had it for a good while before I came here.

I will try and take good care of my clothes and not give you unnecessary trouble.

I am progressing nicely in my music and can read in any key, and I will here say that I am very thankful to my teachers for persevering with me as I hope to repay them some day by making a good man.

Fred R. Newman.

"DON'T TELL."

MARGARETTE DAVIS.

Don't speak them, don't hear them, dear children,
They're words that will lead you astray
From home, from kind friends and from Heaven,
Astray in the broad wicked way.

When school-mates solicit this promise,
"Now, don't tell" your friends where you go,
Be sure it is guilt seeks the cover,
As need of deception doth show.

When your heart contains secret planning
You cannot with pleasure reveal
To father, or mother, or guardian,
Then wisely the matter unsual.

Don't think for a moment to hide them,
For men's eyes a record doth bear,
And plain as the stars that shine o'er us
The deeds of our life appear there.

Then always be truthful, dear children,
Though you have done ever so wrong,
Repentance will bring joy in heaven;
And truth ever error make strong.

Canterbury, N. H.

THE MANIFESTO.

MARCH, 1884.

NOTES.

WHATEVER else may demand the attention of the professor of Christianity on his pilgrimage through life, the spirit of Christ,—that spirit which made Jesus pre-eminently the Son of God, should become our teacher and protector. It has lovingly promised to lead us into all truth, life, light and knowledge and by a growth in these divine blessings, ultimately, to make us free sons and daughters in the kingdom of our God.

“Let names and sects and parties,

Accost mine ear no more;”

for there can be no intrinsic worth in a name, whether applied to religion or philosophy, and there can be no warrantable objection to a faith in God, although in partial obscurity from the wise and prudent of this world. Let us accept, with willing hearts, the spirit and courage of the apostle, and glory in our freedom, and then with him we may well exclaim,—“What if some do not believe, shall unbelief make the faith of God without effect? God forbid!” And we as unqualifiedly repeat with all the earnestness that our light and experience have given us, God forbid!

That some religious bodies are satisfied to abide in the rudimental work of Christianity is not strange. Accepting one degree of light, they become satisfied and fail to prosecute the journey which was to make them free in Christ. External forms and ceremonies may have captivated the mind and effectually ruled the religious life.

The doctrine of water baptism, of laying on of hands, of the physical resurrection and of the literal day of judg-

ment, have like the tithes of mint, anise and cumin, been the subjects which have claimed the most attention. A rigid exactness has been demanded in these while weightier matters pertaining to truth and righteousness have been allowed to waste away by utter neglect. The pentecostal spirit has been lost and the church forming an alliance with a secular order, has been represented as walking with the world.

“Just walk with me but a little space,”

Said the world with a kindly air;

“The road I walk is a pleasant road,

And the sun shines always there;

Your path is thorny and rough and rude,

And mine is broad and plain;

My road is paved with flowers and dew,

And yours with tears and pain;

The sky above me is always blue,

No want or toil I know;

The sky above you is always dark;

Your lot is a lot of woe;

My path you see is a broad fair one,

And my gate is high and wide;

There is room enough for you and me,

To travel side by side.”

Our hope as a religious body must rest upon the faithfulness which is manifested in the order, to abide as living members of a living church upon the foundation which Christ has laid for our salvation. His testimony has been denominated the testimony of the resurrection heavens, as it calls us from dead works into life and light, and out from the tombs and sepulchres of selfishness and uncleanness into the glory and beauty of the Kingdom of God.

Are we right? Can we testify with corresponding boldness and simplicity with the good apostle,—“We know we are of God!” It is indeed, better to look up and have courage to do right than to be double-minded and unstable. To be of God we must be pure, be

peacemakers, and this state can be reached only through an honest confession of all sin. To encourage us in this work of the cross it has been written, "If we confess our sins he [God] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Nothing short of the acceptance of the divine Spirit and an unclouded honesty can work this effectual change.

If we are now able to establish a claim as being among those who have heard the voice of the Son of God, then we certainly have a part in his spirit and in the work of the first resurrection, upon whom the second death can have no power. Christ has given us this assurance, "I am the resurrection, and the life." If we accept this we have no need to wait for some special day, afar off, at the end of time for the reanimation of our earthly bodies, as the life of Christ will dwell in us while on the earth and give us a place in the resurrection from the dead.

Having received this heavenly home and the unbounded mercy of God, we might well be called unprofitable servants if we should fail to present them in all their beauty and glory to those less privileged than ourselves.

Among the many good things in this world is "The Band of Mercy," which was founded in Boston, Mass. in 1832.

It has a care for all God's creatures whether human or dumb. Whatever teaches self-examination and self-discipline and then encourages the cultivation of the spirit of kindness and justice and mercy, must certainly spring from a good source. The Teacher recognized this fact and left for us this beautiful lesson, "Blessed are the merciful for they

shall obtain mercy." Children that are carefully taught the law of love and kindness will undoubtedly retain it, in a greater or less degree, during life. These are good foundation stones upon which to build the religious element that shall help to regenerate the children of this world.

Sanitary.

[Hall's Journal of Health.]

THE HOT WATER CURE.

It is remarkable how an old idea may be "revamped," burnished up, and made to pass for new. Reader! you may have had a mother; not the woman who considered her duty to God, to herself, to you and to society finished when she gave you birth, and then consigned you to Biddy, or Dinah to be carried off to the nursery—that tomb of "mother love," whose gloom can never be dispelled by sunshine nor all the trappings of luxury—but a real mother who blended her life with yours, anticipating your wants and ever watchful of ills that might overtake you. And if you do not remember, you have heard how she cured you of colic with warm herb teas, and hot draughts to your feet; she cured croup by dipping strips of flannel in hot water, then wringing them out and enveloping your neck with them; how she cured a cold and cough by wetting several thicknesses of flannel in hot water and laying on your chest. But the world has forgotten its experiences, and HOT WATER poses as a brand-new remedy; not only for ailments for which it is especially adapted, but is recommended by some who ought to know better for diseases where it might do positive harm.

Do not imagine that because water is abundant, is found everywhere, even in stones and metals, that it has no potency as a curative agent. It stands at the head of the list of remedies, and enters into all compounds. It constitutes five-sixths of the material from which the bodies of men and animals are made. A knowledge of these facts will en-

able us to see more clearly how water, and particularly hot water, acts as a remedial agent. Take, for example, the case of a person who has taken cold in the lungs. The circulation of the blood in the small blood-vessels in that portion of the lungs affected becomes sluggish; in some cases it is quite suspended; the general circulation is impeded through failure of an important organ to do the work required of it, and the whole system suffers; the man is ill. Now, if we know why the disease exists, by what unnatural condition it is kept up, the remedy suggests itself; as, if a water pipe were frozen up, any child knows that the remedy is heat. And here is just where water as warm as it can be comfortably borne will effect a cure in ordinary cases. Let the patient go to bed. Put bottles of *hot water* to his feet, and cloths wet in *hot water* on his chest. Let him drink *hot water* as freely as he can with comfort; it matters little whether it is clear hot water, or herb tea, it is nevertheless *hot water*. With this treatment we are employing hot water at its full value. Its internal use tends to *thaw out* the blood-vessels, and its outward application quickens the circulation in the blood-vessels near the surface; thus drawing on the deep-seated blood-vessels for supplies to keep up the activity, and thus the congestion is relieved and the patient is cured.

In dyspepsia, hot water, taken internally, under proper restrictions, is no doubt very useful, since dyspepsia depends on a congested and deranged condition of the digestive organs. But in consumption and other diseases attended by general debility it can only be detrimental. When a person is feeble from disease not marked with acute inflammation, the hot water treatment necessarily increases the debility. Here a tonic treatment is applicable—a treatment that will increase and enrich the blood and supply the fuel required to keep the machinery of life in motion. The Hot Water Treatment is useful in removing obstructions from the machinery, but only in systems where there is a surplus of vital power.

To recapitulate; the drinking of hot water at proper intervals and in proper quantities is useful in dyspepsia, constipation, torpid

liver, congestion of the stomach, chronic diarrhoea, and in various affections of the kidneys and bladder; provided that there is not at the same time serious diseases of the lungs, with debility.

The water should be as hot as tea is usually made that is,—from 110 to 150 dgs., and should be sipped, not taken rapidly. The quantity should be from half a pint to a pint. It should be taken one to two hours after meals, and nothing should be eaten until at least one hour afterward. The evening draught should be just before going to bed. The hot water treatment should continue until a cure is effected; the time required will vary from one to six months.

If a person desires to reduce this treatment to a system, and thus be able to judge for himself of the required temperature of the water, its quantity, and how often it should be taken, he should provide himself with a *thermometer* and a *urinometer*. The thermometer will enable him to get the proper temperature of the hot water, and the urinometer will show the specific gravity of the urine that is voided on rising in the morning; this being the proper time to make the test.

The specific gravity of the urine of a healthy infant is 1015 to 1020. The near approach to these figures indicates that the treatment is properly regulated. The urine should be near the color of champagne, free from rank odor and sediment on cooling.

In order to derive the full benefit of this, or indeed of any treatment, the diet and the general habits of the patient should be regulated to conform with the treatment. All excesses in eating and drinking should be avoided.

The effect of the above treatment, properly carried out, is to improve the general health by removing obstructions to the natural action of the digestive organs, upon which the condition of the other internal organs mainly depends.

A COMMUNITY having goods in common is an outflow of the divine element in man.—D. F.

ACTIVE in duty and prudent in all things, bespeaks a valuable member in community life.—M. W.

Books and Papers.

THE NATIONAL CHRISTIAN ASSOCIATION of Chicago, Ill., chartered in 1874 "To expose, withstand and remove secret societies, Freemasonry in particular ***" has compiled a selection of its tracts and published them in a neat pamphlet of 176 pages, under the title of "Anti-masonic Scrap Book." In this series of tracts will be found the opinions of such men as Hon. J. Q. Adams, Wm. H. Seward, James Madison, Daniel Webster, Rich and Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Howard Crosby, D. L. Moody and others. Price 25c per copy.

PHRENOLOGICAL JOURNAL and **SCIENCE OF HEALTH**. February. Contents: Babu Mazoomdar; The Hindu Teacher, with Portrait;—Vegetable Chemistry, Illustrated; Faith in the Verities of the Universe; Arthur E. Brinkworth, with Portrait; Language, No. 5.; Deference; A Horse is like a Child; What is Love; Apparitions; Minute Life in water, Illustrated; A Mother to our Mothers; A Series of Don'ts; Notes in Science; Poetry, etc. etc. Fowler & Wells, Pub. 753 Broadway, N. Y.

HERALD OF HEALTH. February. Contents: Hygiene of the Brain; Is Consumption an infectious disease; Short sightedness; Tobacco; Diet for a Priest; Temperance Reformers; Study in Hygiene for Women. M. L. Holbrook, M. D. Pub. 13 & 15 Laight St. N. Y. \$1.00 a year.

THE TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC, for 1884 is a work of nearly one hundred pages, beautifully printed and has eighteen full page illustrations. The table of Contents is free-thinking and liberal and points to a fund of information that may be found in the book. Among other good things an extended and interesting chronological table occupies several pages and is very valuable for reference. Send 25 cents to the Truth Seeker Office, 33 Clinton Place N. Y. and obtain a copy.

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[Contributed by Julia A. Briggs.]
THE PILGRIM FATHERS.

THE following address to the pilgrims while at Delft-Haven, by their pastor, John Robinson, prior to their embarkation for the New World, is note-worthy for a humility, as well as a candor and liberality, which modern Religionists might copy with advantage:

"Brethren! we are now quickly to part from one another, and whether I may live to see your faces any more on earth, the God of Heaven only knows; but whether the Lord has appointed that or not, I charge you before God and his blessed Angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

"If God reveal anything unto you by any other instrument of his, be as ready to receive it as you were any truth by my ministry; for I am persuaded, I am very confident the Lord has more truth yet to break forth out of his word. For my part I cannot sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go, at present, no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our good God hath revealed unto Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things."

"This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light as that which they at first received. I beseech you to remember, it is an article of your Church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God. Remember that, and every other article of your sacred covenant. But I must herewithal exhort you to take heed what ye receive as truth. Examine it, consider it, and compare it with other Scriptures of truth before ye receive it; for it is not possible that the christian world should come so lately out of anti-christian darkness, and that perfection of knowledge should break forth at once."

[Contributed by Joseph Woods.]

JOHN AND THE MINISTER.

How to Improve the Time.

JOHN having hired out to work for the Minister, was directed by him, one morning, to take old Buck and Berry and the harrow, and harrow a certain piece of plowed land, so that it might be suitable for planting. John took the cattle and harrow and went to work.

The weather being warm and the old harrow hanging back, in about one hour the oxen began to show unmistakable signs of approaching resolution, and soon came to a halt, having their mouths open, their tongues protruding, and making sounds which John wisely interpreted to be their funeral song. Being of a merciful turn of mind and somewhat serious, he caught the inspiration of the hour, and quietly seated himself as an attentive listener,—if so be he might learn the tune. The good Minister, ever watchful, made the discovery very soon that John was idle. He thought it would not be profitable at such wages, fifty cents per day to so spend his time. Accordingly, he leisurely walked to where John was seated, his attention in the meantime being toward some surrounding objects. John could not really design what it was; but was soon enlightened by the Minister. John, said he, would it not be a good plan for you to have a scythe, and hubble a few bushes while the oxen are resting? John, knowing the Minister was hired for \$800. per year, to preach and make himself otherwise useful to the people, and that a part of his own low wages went as "Minister's tax," did not answer the question, but asked him if it would not be a good plan to carry a swingle and knife and a bunch of flax into the pulpit, so that when the choir were singing the hymn, he could swingle a few handfuls of flax?—*Selected.*

P. S.—We have not learned whether John has hubbled a bush, or whether the Minister concluded to swingle his flax in the pulpit, but are inclined to believe he kept it at home for John to swingle some rainy day.

PEACE within, found only by right doing, is the all-abiding treasure.—M. W.

A WORD ABOUT WORDS.

Ah me! these terrible tongues of ours!
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?
The latest chirp of that "little bird"
That spicy story "you must have heard,"—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash.
What flames have been blasted and broken,
What pestilent sinks been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer,—a shrug,—a whisper low,— [bow:
They are poisoned shafts from an ambushed
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave;
Vain is the buckler of wisdom or pride,
To turn the pitiless point aside;
The lip may curl with a careless smile,
[while.
But the heart drips blood,—drips blood the
Ah me! what hearts have been broken,
What rivers of blood have been stirred,
By a word in malice spoken,
By only a bitter word.

A kindly word and a tender tone,—
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with passion and pride
Will fling at their knock its portals wide,
[sears
And the hate that blights and the scorn that
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love have been stirred,
By a word in kindness spoken,
By only a gentle word!

—Sunday Magazine.

LOSS AT NORTH UNION, OHIO.

On Jan. 22nd, a fire occurred at North Union which destroyed one of their mills. Loss about \$5000. no insurance. It is supposed to be the work of an incendiary.

SCENES OF GLORY.

SOUTH UNION, Ky.

CANTERBURY, N. H.

1. A - way I have turned from this world's transient glo - ry,
 2. Be - hold the sweet pros - pect of life nev - er end - ing!
 3. 'Tis here you may find the true balm of the spir - it,
 4. Though tri - als a - wait me the light has de - scended,

From e - vil, and all that the wick - ed can boast;
 Here scenes of bright glo - ry will o - pen to you;
 And feast on the bread and the wa - ters of life;
 The high - way of heav - en to me has ap - peared;

And have set out for Zi - on, O! hear the glad sto - ry!
 And as all the strong ties of nat - ure are rending,
 Yea, rich treas - ures e - ter - nal may safe - ly in - her - it,
 Though my life it will cost me, I'll not be of - fend - ed,

To gain, more than gain what in E - den was lost.
 Kind heav - en will grant you a life that is new.
 Se - cure from this world of con - fu - sion and strife.
 But keep the strait way which the Lord has pre - pared.

POST OFFICE ADDRESS.

Mt. Lebanon,	Columbia Co.,	N. Y.
Shakers,	Albany "	"
Sonyea,	Livingston "	"
West Pittsfield,	Berkshire "	Mass.
Ayer,	Middlesex "	"
Shirley Village,	" "	"
Shaker Station,	Hartford "	Conn.
Shaker Village,	Merrimac "	N. H.
Enfield,	Grafton "	"
Alfred,	York "	Maine.
West Gloucester,	Cumberland "	"
Shaker,	Warren "	Ohio.
Cleveland,	Cuyahoga "	"
Dayton,	Moutgomery "	"
Preston,	Hamilton "	"
Pleasant Hill,	Mercer "	Ky.
South Union,	Logan "	"

Kind Words for the Year 1883.

Union Village, Ohio. Feb. 1883.

WE thought of writing to those who take the burden of conducting "The Manifesto," and say that it gives very good satisfaction, and we need not be backward in expressing our kind thanks to the Editor and Publisher for their good service. Matthew Carter.

White Water, Ohio. Dec. 1883.

THE Manifesto is a great boon to us. We wish you all a happy and prosperous new year. Elizabeth Gass.

Mt. Lebanon, Dec. 1883.

I DO not see as the Manifesto has lost on the whole either in interest or value. It seems to me rather improved.

A. G. Hollister.

Watervliet, N. Y. Nov. 7, 1883.

I LIKE the reading matter in the Manifesto. Give us the Shaker, first, as he ought to be. I see no good in trying to sugar-coat the gospel. It would not go down any better.

Geo. B. Price.

LIKE our shadows, our wishes lengthen as our sun declines.—*Young.*

MOST of our misfortunes are more supportable than the comments of our friends upon them.—*C. C. Colton.*

GO slowly to the entertainment of your friends, but quickly to their misfortunes.

IF there be a crime of deeper dye than all the guilty train of human vices, it is ingratitude.—*H. Brooke.*

PURE sympathy with universal ends is an *infinite force*, and cannot be bribed nor bent.

Deaths.

Andrew Wood, Sep. 6, 1883, at Watervliet, N. Y. Age, 70 years.

Ann Henrietta Wallace, Nov. 22, 1883, at North Union, Ohio. Age, 50 yrs. 4 mo. and 6 days.

Frederic Eisler, Jan. 12, 1884, at Union Village, Ohio. Age, 83 yrs.

Odilon B. Elkins, Feb. 7, 1884, at Enfield, N. H. Age, 36 yrs. 1 mo. and 1 day.